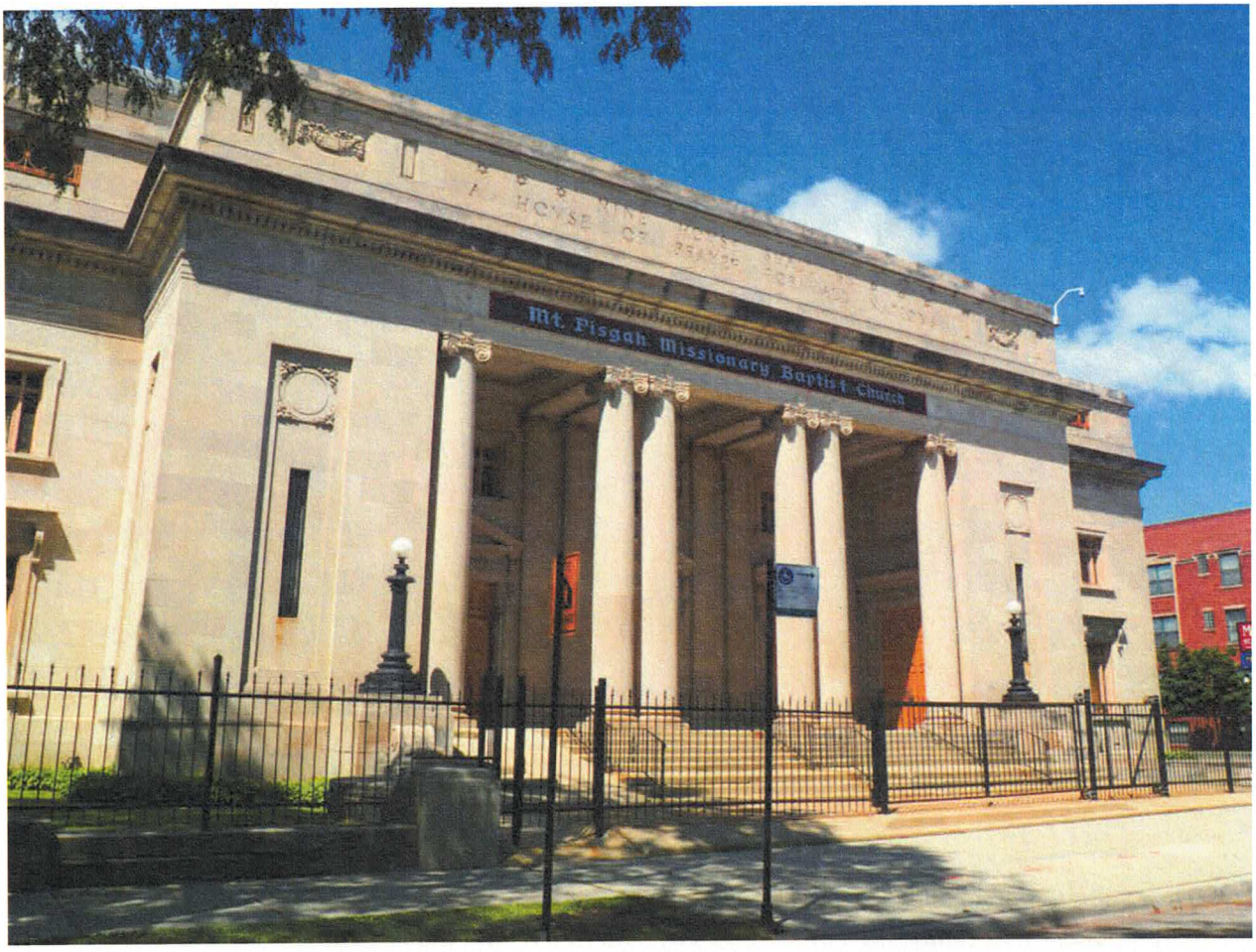
PRELIMINARY SUMMARY OF INFORMATION

SUBMITTED TO THE COMMISSION ON CHICAGO LANDMARKS IN NOVEMBER 2019



MT. PISGAH MISSIONARY BAPTIST CHURCH COMPLEX

4600 SOUTH MARTIN LUTHER KING JR. DRIVE

CITY OF CHICAGO
Lori E. Lightfoot, Mayor

Department of Planning and Development
Maurice D. Cox, Commissioner

The Commission on Chicago Landmarks, whose ten members are appointed by the Mayor and City Council, was established in 1968 by city ordinance. The Commission is responsible for recommending to the City Council which individual buildings, sites, objects, or districts should be designated as Chicago Landmarks, which protects them by law.

The landmark designation process begins with a staff study and a preliminary summary of information related to the potential designation criteria. The next step is a preliminary vote by the landmarks commission as to whether the proposed landmark is worthy of consideration. This vote not only initiates the formal designation process, but it places the review of city permits for the property under the jurisdiction of the Commission until a final landmark recommendation is acted on by the City Council.

This Landmark Designation Report is subject to possible revision and amendment during the designation process. Only language contained within the designation ordinance adopted by the City Council should be regarded as final.

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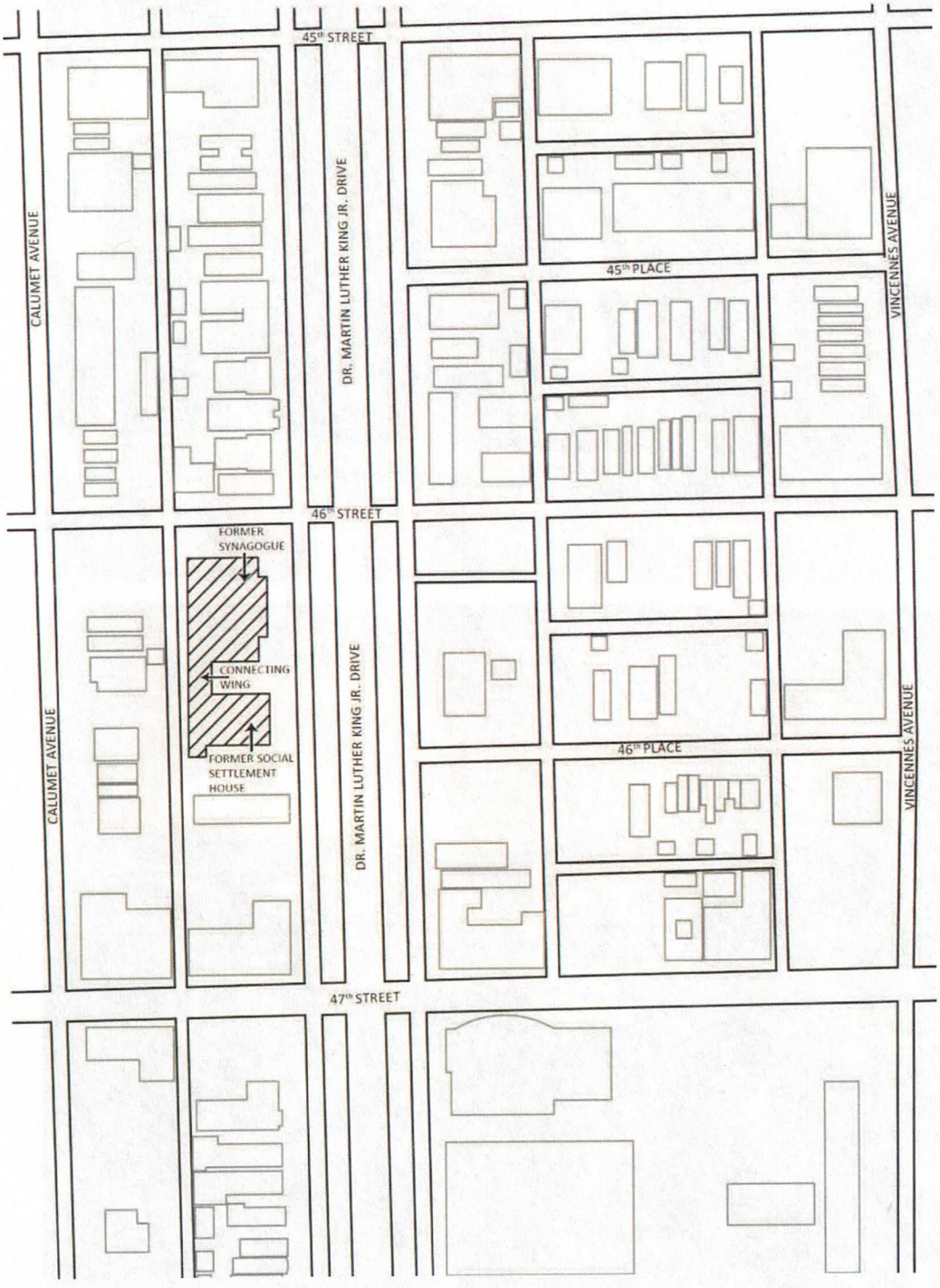
Mt. Pisgah Missionary Baptist Church Complex
4600 South Martin Luther King Jr. Drive

Date of Construction: 1910-1912
Architect: Alfred Samuel Alschuler
Builder: Thompson Starrett Co.
Architectural Style: Neoclassical

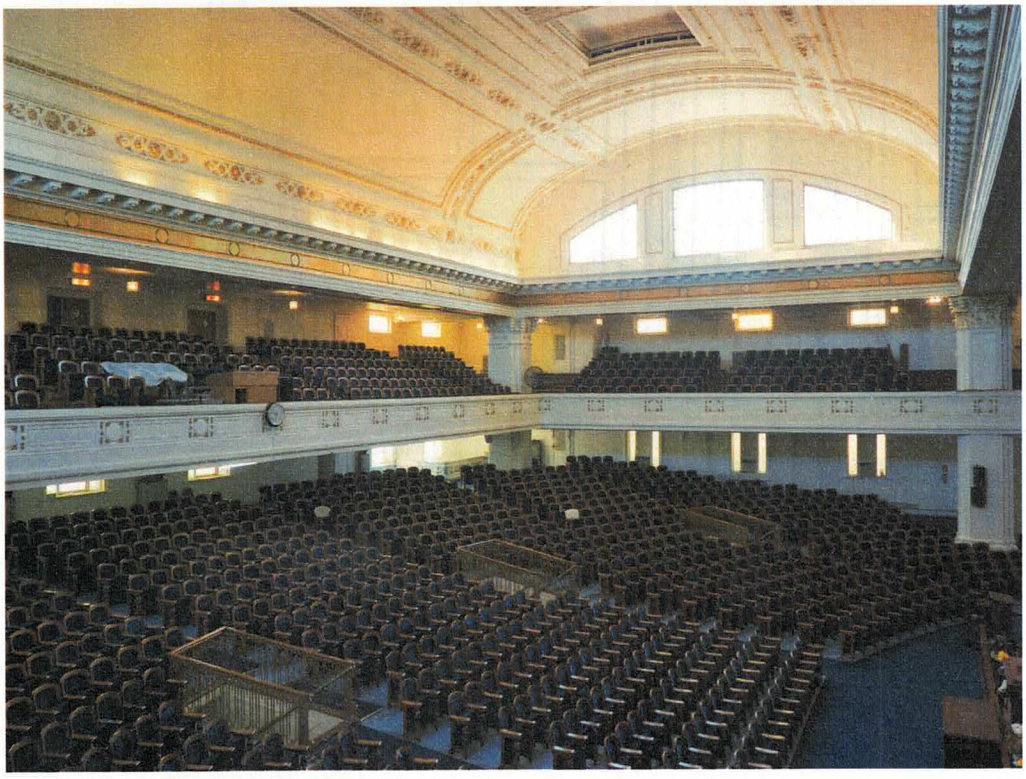
Dedicated in 1912, the Mt. Pisgah Missionary Baptist Church Complex consists of the former synagogue and social settlement house joined by a connecting wing. The complex opened as the third temple for Sinai Congregation, Chicago's first Jewish reform congregation. The former synagogue complex was designed by the prominent and prolific Chicago architect Alfred Samuel Alschuler in 1909-1910 and completed in 1912. At Sinai, Alschuler designed an impressively broad and imposing façade with a classical monumentality that would be imitated across Chicago's South Side synagogues in subsequent years. Sinai was one of the last synagogues designed by Alschuler in a popular Neoclassical style.

Despite a shift in demographics and religious affiliation in the Grand Boulevard community during the last century, the former Sinai Temple has remained a constant, serving as a center of religion, society, culture, and politics for 107 years. After World War II, the Sinai congregation sold the synagogue to the Catholic Archdiocese of Chicago which reopened the complex as Corpus Christi High School. After 18 years, the high school closed and the complex was acquired by the current owner, Mt. Pisgah Missionary Baptist Church, in 1962.

The complex continues to operate as a place of worship and a social center under Mt. Pisgah Missionary Baptist Church. The congregations that have called Alschuler's masterpiece home have been stewards of his design, preserving the original architectural and character-defining features. In 1996, the Chicago Historic Resources Survey rated the building orange for its architectural and historical significance within its context of Grand Boulevard.



The Mt. Pisgah Missionary Baptist Church Complex, shaded in the above map, is located at the southwest corner of 46th Street and Dr. Martin Luther King, Jr. Drive in the Bronzeville neighborhood within the larger Grand Boulevard Community Area. The complex consists of the former synagogue and social settlement house joined by a connecting wing



The former synagogue complex was designed by the prominent and prolific Chicago architect Alfred Samuel Alschuler in 1909-1910 and completed in 1912. Pictured here is the exterior of the synagogue (top) and the interior sanctuary space (bottom).

For the design of the social settlement house at the southern end of the complex, pictured above, Alschuler limited the Classic ornamentation, and carried window and entrance details, cornices, and roof lines across both buildings to create a unified whole. The former social settlement house features subdued architectural details including, arched windows, brick patternwork, and metal grilles with decorative scrollwork.

The main entrance to the social settlement house is located at the center of the east façade. The recessed entrance opening is framed by a limestone leaf and dart moulding and flanked by engaged Classical Doric columns.

HISTORY OF GRAND BOULEVARD AND BRONZEVILLE

The complex is situated within Chicago's Grand Boulevard community area and its Bronzeville neighborhood.

Grand Boulevard is bounded by Pershing Road/39th Street on the north, Cottage Grove Avenue on the east, the Chicago, Rock Island & Pacific Railroad tracks on the west, and 51st Street on the south. The name of the community area dates to 1874 when Grand Boulevard (now Dr. Martin Luther King, Jr. Drive) was established by the South Parks Commission.

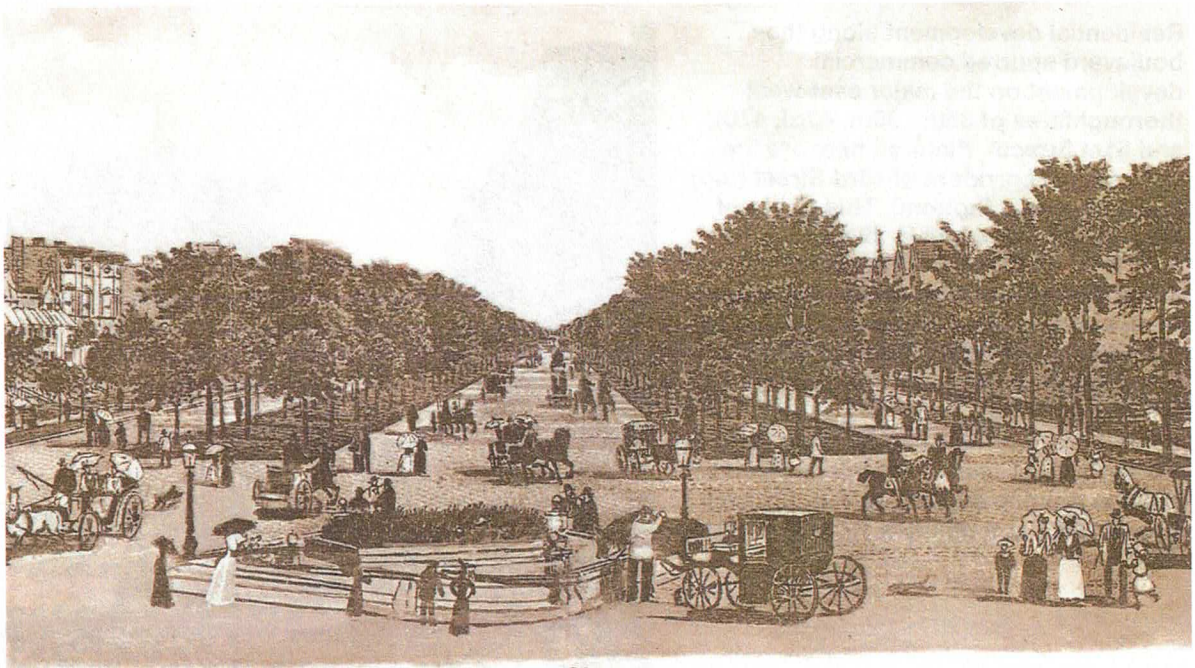
The population of Grand Boulevard grew steadily during the nineteenth-century as immigrants from Ireland, Scotland, and England, as well as German Jews settled in the community.

Affluent second- and third-generation Scottish-Americans lived along Drexel Boulevard and established a cluster of churches, halls, and Masonic temples on the South Side. The Irish community built the first Catholic parishes, which served as the focal point of their lives and their neighborhoods.

Persecution and economic conditions compelled many European Jews to immigrate to the United States in the nineteenth century, with the first Jewish immigrants arriving in Chicago in the late-1840s, coming primarily from German states in Central Europe. Many brought with them skills as merchants and tradesmen which eased their transition into the commercial life of the city. In the 1890s, a second wave of Jewish immigrants from Eastern Europe began to arrive in the city and settle on the Near West Side, prompting members of the older and more established German Jewish community to move to more prosperous lakefront neighborhoods on the South Side such as Grand Boulevard, Oakland, Kenwood and Hyde Park. In Grand Boulevard they established needed institutions, including synagogues, Michael Reese Hospital, the Drexel Home (for Jewish senior citizens), and the social and civic Standard Club, that offered essential resources while helping with the Americanization of the new Jewish immigrants.

Between 1850 and 1870, the African-American population in Chicago grew from 320 to 3,700. Settlement was concentrated in small pockets of the city and outlying suburbs, with the largest being in what is Chicago's Near South Side. By 1870, a long narrow strip known as the "Black Belt" was established, bounded on the west by the Chicago, Rock Island, & Pacific rail yards, on the east by affluent white residential neighborhoods, Van Buren Street on the north, and 39th Street on the south. Over the next century, the "Black Belt" expanded from 39th to 95th Streets. Due to its location, the "Black Belt" evolved into a completely independent and full-fledged commercial, social, and political center.

By 1900, the population of the "Black Belt" had reached 30,000, due largely to the increasing access to financial resources by the prosperity of the African-American community. By 1908, entrepreneur Jesse Binga founded Chicago's first Black-owned life insurance, realty, and



Grand Boulevard, South from 35th Street. Chicago.

A catalyst for residential development in the Grand Boulevard community was the creation of the boulevard between 1874 and 1879. Pictured above is a postcard which depicts the start of Grand Boulevard at 35th Street (Chuckman Collection). Below is a view of the stately residences constructed along the boulevard during the late nineteenth and early twentieth centuries. The photograph was taken at 43rd Street and Grand Boulevard in 1910 (Chuckman Collection).

Residential development along the boulevard spurred commercial development on the major east-west thoroughfares of 35th, 39th, 43rd, 47th, and 51st Streets. Pictured here are the commercial corridors of 43rd Street (top) and 47th Street (bottom). This photo of 43rd Street was taken in 1910 from the west side of Grand Boulevard looking east down 43rd Street. The extant Belmonte Flats building is prominently featured in the foreground of the photograph (Chuckman Collection). The bottom photograph depicts the 47th Street commercial corridor in April 1941, looking west from just east of the intersection of Indiana Avenue and 47th Street (Russell Lee for the Farm Security Administration).

financial institution. As financial resources became available, commerce and trade continued to transform and grow into a broad range of professional, commercial, and manufacturing interests.

The 1910s and 1920s witnessed major demographic changes in Grand Boulevard as the area transformed into the predominantly African-American community of Bronzeville during the Great Migration. Between 1916 and 1920, more than 50,000 African-Americans from the southern United States migrated to Chicago, many settling in the Grand Boulevard community area.

African-Americans migrated from the southern United States to northern cities, including Chicago, with the hope and promise of better lives. However, the reality of this fell far short as conditions were still repressive and segregated in the north. Within Chicago, African-Americans were restricted to live in the "Black Belt" in white-owned housing that was dilapidated and densely populated and typically more expensive than housing in white areas.

Beginning in the late-nineteenth century and continuing through the early-twentieth century, the Grand Boulevard community area transitioned from a white neighborhood to an African-American one. By 1920, African-Americans constituted 32 percent of the area's 76,703 residents and by 1950, at its peak population, African-Americans encompassed 99 percent of the community's 114,557 residents. Grand Boulevard quickly became a flourishing epicenter of black-owned businesses, civic organizations, and churches, and home to a number of prominent intellectuals, politicians, sports figures, artists, and writers. The hub of Grand Boulevard was located between State Street to the west, Grand Boulevard to the east, 31st Street to the north, and Pershing Road to the south. This neighborhood was part of the larger "Bronzeville", named by the *Chicago Bee* in 1930. Bronzeville spans two community areas, Douglas and Grand Boulevard, roughly bounded by 25th Street on the north, State Street on the west, Lake Michigan or Cottage Grove Avenue on the east, and 51st Street on the south.

Due to the isolated area and conditions, Bronzeville's residents worked to establish a self-sufficient African-American community with financial, cultural, and community institutions, free of racial restrictions still enforced in many of Chicago's communities. By 1920, Chicago's African-American population reached 110,000, an increase of 150 percent. Because of this rapid influx in growth and population, Bronzeville thrived despite its exclusion from the economic and social mainstream of the rest of the city.

As the African-American population in Bronzeville grew, social clubs and organizations dedicated to developing the community and culture of the neighborhood became highly active. Organizations hosted dances, benefit performances, property owner meetings, classes, lectures, alumni receptions, and civil rights activities in venues like the social center at Mt. Pisgah Missionary Baptist Church.

Churches were instrumental in the development of Bronzeville, from both a spiritual and social

stand point. Large congregations such as Mt. Pisgah Missionary Baptist Church, Olivet Baptist Church, and Pilgrim Baptist Church conducted extensive social programs and helped secure lodging and employment for the newcomers arriving from the South.

HISTORY OF THE COMPLEX

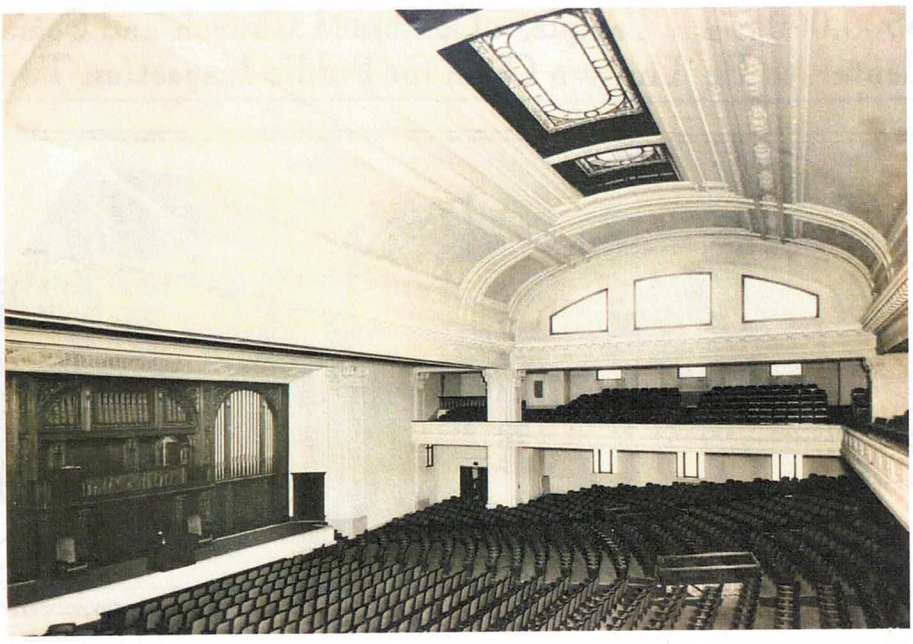
Over the course of its 107-year history, the complex has fostered a Jewish, Catholic, and Baptist congregations including Sinai (1912-1944), Corpus Christi Church (1944-1962), and Mt. Pisgah Missionary Baptist Church (1962-present). It has remained a constant in the community, as a center for society, education, culture, and recreation and a place of worship.

SINAI CONGREGATION

Established in 1861, Chicago's Sinai Congregation is the oldest Jewish Reform congregation in the city, and one of the first Reform congregations in the nation. It was founded to serve German Jews who had settled on Chicago's south side and were more religiously liberal than their Orthodox coreligionists. Among the founders were the Greenebaum brothers (Elias, Jacob, and Henry), Isaac Greensfelder, Bernhard Felsenthal, Julius Rosenthal, and Simon Florsheim. The founders were upwardly mobile Jewish immigrants who were among Chicago's early settlers during the 1840s and 1850s. Prior to Sinai Congregation these pioneering Jews founded Chicago's first Jewish congregation, Kehilath Anshe Maarab (K.A.M. – Congregation of the Men of the West), in 1847. In 1861, following controversies over changes of the liturgy, a group of reformers splintered from K.A.M. and established Chicago Sinai Congregation.

The Reform movement in American Judaism emerged in the nineteenth century and was described by historian Irving Cutler as striving to "eliminate from Judaism some of its old customs and rituals and to place less stress on religious dogma and more emphasis upon the social and political issues of their country." In Chicago, at the turn of the twentieth century, well-established Jews who came from German states tended to embrace the Reform movement, while newer Jewish immigrants from Eastern Europe retained their traditions of Orthodox Judaism. Leading members of the Sinai Congregation believed they should not stand on tradition, and felt that forms and institutions could be changed to meet modern conditions. For example, men and women sat together and were seen as coequals in religious matters and the rabbi served as a ministerial representative of the congregation.

In 1871, Sinai Congregation lost its first synagogue at Plymouth Court and Van Buren Street during the Great Chicago Fire. The same year, they called on Kr. Kaufmann Kohler as their new rabbi. He preached at Sinai's first Sunday service in January, 1874, at Martin's Hall, which



Designed for Chicago's Sinai congregation between 1909 and 1910 by prominent architect Alfred Samuel Alschuler, the complex was dedicated in March of 1912. Upon completion, Alschuler had these photographs taken to document his work. The top photograph is looking southwest from the intersection of 46th Street and Grand Boulevard and shows the exterior of the synagogue and social settlement house, while the bottom photograph is of the sanctuary space (Chicago History Museum).

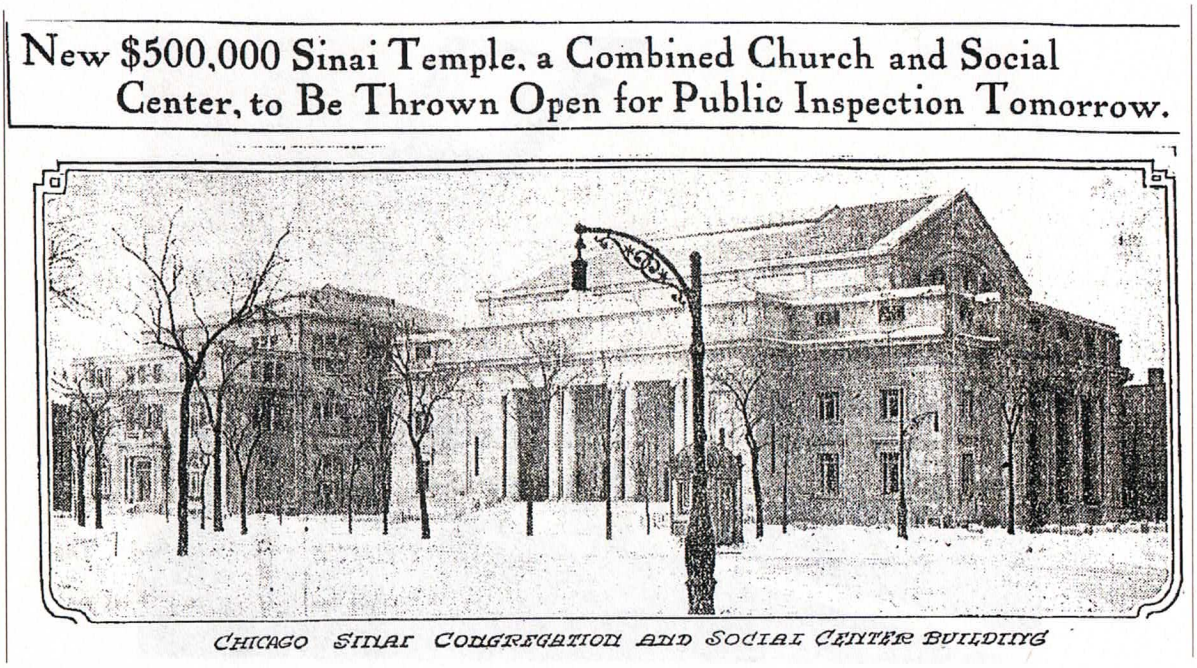
the Congregation had rented for the occasion. Two years later, Sinai built its second temple at 21st Street and Indiana Avenue.

The congregation next invited Emil G. Hirsch to the Sinai Congregation in 1880. Hirsch came from a great rabbinical tradition. His father, Rabbi Samuel Hirsch, was a seminal thinker in Reform Judaism and his father-in-law, David Einhorn, was also a notable rabbi.

Hirsch, a professor of Semitic languages at the University of Chicago, did not want to take his spiritual cues from his congregation. He saw his position as a supreme rabbi and a reformer who had the power to criticize the traditions of Judaism and develop an all-embracing philosophy of life for his congregation.

Sinai believed their future as a congregation was with Hirsch, who had become one of the leading social, religious, and economic reformers in Chicago and the United States and proclaimed Hirsch as rabbi for life in 1900.

Due to an increase in congregation membership, driven by Hirsch's charismatic style and personality, Sinai embarked on constructing a new temple and social settlement house at 46th Street and Grand Boulevard in 1911, the 50th anniversary of the congregation's founding. The


New $500,000 Sinai Temple, a Combined Church and Social Center, to Be Thrown Open for Public Inspection Tomorrow.

CHICAGO SINAI CONGREGATION AND SOCIAL CENTER BUILDING

Due to an increase in membership, Sinai embarked on constructing a new temple and social settlement house at 46th Street and Grand Boulevard in 1911, the 50th anniversary of the congregation's founding. The new building was open to the public on February 25, 1912, before being officially dedicated in March (Chicago Tribune Historical Archive). At the new temple and social settlement house, Sinai programmed the spaces with recreational, music, and drama classes, athletic tournaments, and meetings for local organizations and clubs and expanded their annual Forum led by the Sinai Lecture Association.

temple was dedicated in 1912 and lacked many of the symbols of Judaism, with the exception of the Star of David.

Rabbi Emil G. Hirsch died in 1923 and was succeeded by Dr. Louis L. Mann, previously rabbi of Congregation Mishkan Israel in New Haven, Connecticut and lecturer in Comparative Ethics at Yale University. Mann was also drawn to the areas of social service and social justice. He believed that religion could not be removed from everyday life.

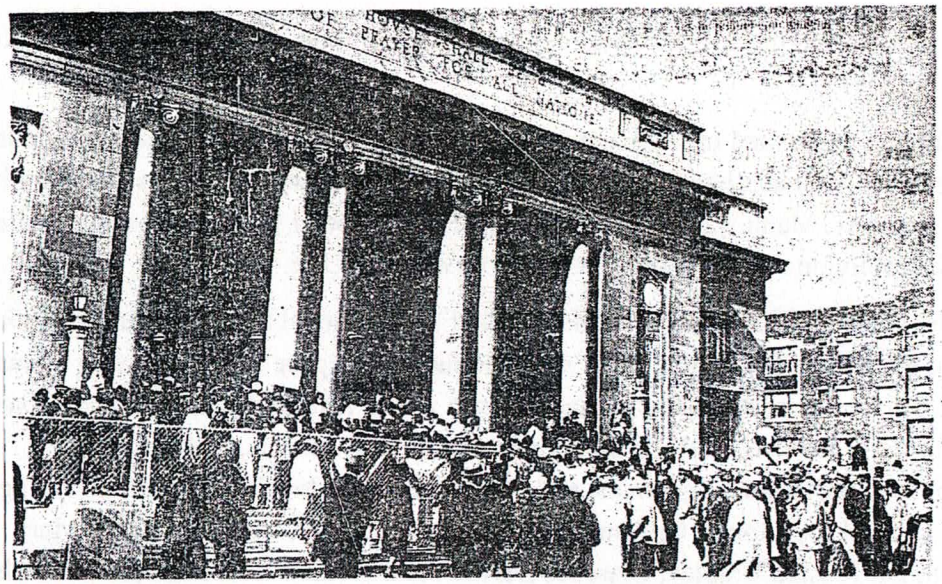
Initiated by Hirsch, and advanced by Mann, Sinai's educational and social programming and services at the temple flourished. Sinai's temple furnished space for the growing annual forum led by the Sinai Lecture Association. Each season would feature discussions and debates with social reformers, activists, authors, clergyman, community leaders, foreign news correspondents, professors, diplomats, and politicians. Well-known speakers including Jane Addams, Jenkin Lloyd Jones, Graham Taylor, Harold L. Ickes, Louis Brandeis, Mary McDowell, Dr. Preston Bradley, Clarence Darrow, and Eleanor Roosevelt provided discourse on topics such as, "Can the Church Meet the Needs of Our New Age?", "Adventures in Self-Discovery", social legislation and economics of the New Deal, "Fascism or Communism in Europe?", "Can Europe Keep Peace?", and "World Crisis and Jewish Survival."

In addition to worship and lectures in the temple, Sinai's social settlement house hosted recreational, music, and drama classes, athletic tournaments, and meetings for local organizations and clubs. It was these educational programs that ultimately required the congregation to seek a new home as early as 1930. With the start of World War II, the congregation's move was delayed and they did not leave the temple at 46th Street and Grand Boulevard until 1944. It would be eight additional years until they moved into their new temple at 54th Street and South Shore Drive in 1952 (demolished).

CORPUS CHRISTI PARISH

When Sinai vacated the synagogue in 1944, it was sold to the Catholic Archbishop of Chicago to house the Corpus Christi High School.

Founded in 1901, Corpus Christi parish served the Irish-Catholic population in the Grand Boulevard community area. The parish constructed their first and current building at 4900 S. Dr. Martin Luther King Jr. Drive between 1914 and 1915. As the racial demographics of Grand Boulevard shifted, Corpus Christi became a segregated white parish with African-American Catholics segregated to St. Elizabeth (41st Street and Wabash Avenue). By 1928, there were fewer than 100 remaining members at Corpus Christi and the parish chose to close. However, under the leadership of Reverend Nicholas Christoffel, who welcomed African-American Catholics, Corpus Christi reopened two years later. The church saw an immediate increase in members and in 1933, the Corpus Christi Grade School opened under the direction of the



Mt. Pisgah Missionary Baptist Church moved out of their original location at 467 E. Bowen Avenue to their existing building at 46th Street and Grand Boulevard in 1962. The congregation had outgrown their previous space and expanded their religious training and community engagement programming to include the Baptist Theological and Education Center, the Baptist Training Union, and a number of other religious activities. Pictured here is the ribbon cutting ceremonies on October 29, 1962 (top, Chicago Defender Historical Archive) and an undated photograph of members of the Mt. Pisgah congregation on the front steps of the building (bottom, Mt. Pisgah Missionary Baptist Church).

Sisters of St. Francis of Dubuque, Iowa.

Just over a decade later, the parish purchased the former Sinai Temple in 1944 to open the Corpus Christi High School (co-ed). The building also served as a social center and meeting hall for local clubs and organizations including the Chicago Urban League, Quarter Century Industrial Art Club, South Side Community Block clubs, the Associated Business Women of the South Side. The high school was converted to an all-boys school in 1957, until it closed in 1963. That year, all students were transferred to Hales Franciscan High School, an independent offshoot of Corpus Christi, located at 49th Street and Cottage Grove Avenue. In October 1962, the complex's current congregation, Mt. Pisgah Missionary Baptist Church, acquired the complex.

MT. PISGAH MISSIONARY BAPTIST CHURCH

Founded in 1926, during the Great Migration, Mt. Pisgah Missionary Baptist Church hosted their first meetings in the basement of 467 East Bowen Avenue (demolished).

By 1962, the congregation had outgrown their previous space and acquired the former Sinai Temple and social settlement house. Over the previous thirty-six years, the church had expanded their religious training and community engagement programming. The new space housed additional programming including the Baptist Theological and Education Center, the Baptist Training Union, and a number of other religious activities.

South Parkway

On October 29, 1962, the 3000-member congregation, led by Reverend Joseph Wells and the Sunday School Band of Ebenezer Baptist Church, marched from their space on Bowen Avenue to their new home on Grand Boulevard The morning service was led by Dr. Herbert Brewster and featured performances by famed Gospel singers Roberta Martin and Dolores Barrett Campbell. The evening service was conducted by Reverend Ernest F. Ledbetter, of Metropolitan Baptist Church, grandfather to the current reverend of Mt. Pisgah Missionary Baptist Church, Reverend Ernest Ledbetter III.

Behind the move and expansion in programming was Reverend Wells. The third pastor of Mt. Pisgah Missionary Baptist Church, he migrated from Cleveland, Mississippi to Chicago, during the Great Migration, with pioneer members of the church. Wells was tolerant and inviting, an impetus for the growth in the community and church.

Known, as the "godfather to young preachers" he ordained many ministers and preachers from across the nation were invited to share the pulpit with Wells and preach at the Sunday morning service, an uncommon practice at the time. He helped establish the seminar and Baptist Training Union, Mt. Pisgah Nursing Home at 4220-4228 S. Champlain Avenue (building is extant), and Metropolitan Theater Youth Center (demolished in 1997), along with over 50 clubs at Mt. Pisgah. Clubs and programming including: the Missionary program; a Black History

program; the Mary Wells Club, which raised funds for congregation members in need; Excelsior Club; Martin Luther King Jr. Youth Club of Mt. Pisgah; Social Club; Sunday School; Trustee Board; Deacon Board; Ways and Means; and the Pastor Wells Club.

Mt. Pisgah was also praised for their choir program and served as a national mecca for gospel music. In 1946, Mt. Pisgah became one of the earliest black churches to broadcast via the radio. Over the next five decades, services, gospel celebrations, and gospel tournaments were featured on radio and television. Mt. Pisgah developed a Youth choir, Gospel Choir, Men's Choir, Angelican Choir, and Radio Choir. Attracting national and international gospel legends Roberta Martin and the Roberta Martin Singers, Glendora Stokes, the Norfleet Brothers, Willie J. Webb, Delores Barrett Campbell and Barrett sisters, Jessy Dixon and the Dixon Sisters, Willie James McPhatter, Reverend Milton Brunson and the Thompson Singers, Robert Mays, Cleo F. Robinson, James Cleveland, Charles Pike, and Jesse Fleming, and the thousands who would flock to hear them sing. Current congregation members recall a young Aretha Franklin, playing the piano and singing during her father's sermons, the many times Reverend Clarence LaVaughn Franklin preached at Mt. Pisgah. Even Operation Breadbasket, based out of Mt. Pisgah, had a choir and band.

One of the most impactful initiatives led by the church, which continues today, is their campaign to end hunger. Praised by city and state leaders including Mayor Jayne Bryne, Mayor Richard M. Daley, and Governor Adlai Stevenson II, Mt. Pisgah was a driving force to end hunger in Chicago. Congregants recall a feeding program at Mt. Pisgah for at least the last seven decades. One of the first major improvements Mt. Pisgah made to the former Sinai social settlement house was the rehabilitation of the basement space into a cafeteria. The cafeteria opened the week of August 9, 1969. The *Chicago Defender* noted it as a space where "one could dine in a relaxed musical atmosphere". It contained private rooms for luncheon conferences, a social hall which served 100-300, and catering services for teas, fashion shows, and banquets, with an ambition to provide city-wide delivery service. The mission of the cafeteria, as stated by Reverend Wells, was to provide "good and better jobs for those who want jobs and better things." Between 1975 and 1981 alone, Mt. Pisgah distributed an estimated 900,000 food baskets. Today, members prepare meals for the homeless at Thanksgiving and Christmas and welcome about 200 people, per meal, into the social center.

Beyond Mt. Pisgah's internal programming, the church opened the sanctuary and former social settlement house to local and national clubs, associations, and churches and served as a community center not only for Bronzeville and Grand Boulevard, but for the nation. Mt. Pisgah hosted national conventions of 1,000 to 10,000 attendees, annual tea and fundraisers, membership rallies, fashion revues, campaign kick-offs, concerts, and annual banquets. Associations included: International Women's Department of the Church of God in Christ; Beatrice Caffrey Youth Service, Inc.; Headlight Charity Club; Baptist Training Union

SCLC issues its first membership cards...

The Chicago chapter of SCLC marked the fourth anniversary of the death of Dr. Martin Luther King Jr. with ceremonies at Mt. Pisgah Baptist church last night. The chapter also commemorated the occasion with the issuance of its first membership cards. The initial card went to the Rev. John Thurston (seated), the chapter's president. Some of the members and officers witnessed the presentation including the Rev. C. T. Vivian, executive director (third from left) and Mrs. Dorothy Miles, chairman of the Commission on Women, (fifth from left). (Daily Defender photo by Bill Wallace)

Tribune photo by Brent Jones

Waiting for food: A line of people gathers outside Mt. Pisgah Baptist Church, 46th Street and South King Drive, which distributes bags of food containing a chicken, bread and other groceries.

For over four and a half decades, Mt. Pisgah Missionary Baptist Church has survived as a congregation and has continued their community engagement and charitable work in Bronzeville and the Grand Boulevard community area. The Mt. Pisgah Missionary Baptist Church Complex has been a center of community, culture, politics, and education, including the headquarters for the Chicago chapter of the Southern Christian Leadership Conference (pictured top, Chicago Defender Historical Archive), welcoming the community into the social center as part of Mt. Pisgah's feeding program (bottom right, Chicago Defender Historical Archive), and expanding outside of the Mt. Pisgah Missionary Baptist Church Complex to open the Mt. Pisgah Nursing Home (bottom left, Mt. Pisgah Missionary Baptist Church).

Dr. Martin Luther King, Jr. spoke at Mt. Pisgah on August 27, 1967. King did not give a civil rights address, but returned to his first calling and greatest commitment as a preacher of the gospel and gave his sermon "Why Jesus Called A Man A Fool." Pictured here is Reverend Wells, of Mt. Pisgah Missionary Baptist Church, and Dr. Martin Luther King, Jr. (Mt. Pisgah Missionary Baptist Church).

Mt. Pisgah celebrates 25 years of broadcasting services

Colleague congratulations...

Seated on the rostrum during the anniversary broadcast were the Rev. McKinney, guest speaker from Memphis; Rev. Edmund Blair, pastor of Omega Baptist Church; Dr. Wells, pastor of Mt. Pisgah; Rev. S. L Gholar, associate minister and Rev. R. G. Jackson, associate minister of Mt. Pisgah. Rev. Blair made an appearance on the first broadcast from Mt. Pisgah and he was there to share in the anniversary occasion and to introduce the guest minister, Rev. McKinney, also a native of Memphis.

Among guests...

Among Guests Of the Mt. Pisgah Baptist Church broadcast anniversary held last Sunday with Mrs. Jeannette Webber, chariman and announcer were Dock Weaver, well known religious disc jockey; Deacon Osborne Jordan, of Mt. Pisgah, and Gene Valle, widely known gospel singer and TV star.

Celebrating...

CELEBRATING 25 years of religious broadcasting was a highlight of Mt. Pisgah Baptist Church's program last week. Here to appear as guest speaker during services and the weekly broadcast over WVON at 3 p. m. was the noted Memphis minister, the Rev. E. L. McKinney, (center) receiving a check from Dr. Joseph Wells, pastor of the church, while another visiting minister looks on.

Mt. Pisgah was also praised for their choir program and served as a national mecca for gospel music. In 1946, Mt. Pisgah became one of the earliest black churches to broadcast via the radio. Pictured here a celebratory announcement and article on the 25th anniversary of Mt. Pisgah's broadcasting services in 1971 (Chicago Defender Historical Archives).

Congress, an affiliate of the National Baptist Convention of America; Baptist Missionary and Educational Convention of Illinois; Prairie Avenue Baptist Church; Hattisburg Social and Civic Club; Chicago Urban League; Illinois Association of Club Women and Girls; Mississippi-Alabama Relief Committee of Chicago; Chicago Musical Association; South Side Community Block Clubs; Oscar DePriest Club; Quarter of a Century Industrial Art Federated Club; and the National Association for the Advancement of Colored People (NAACP).

Each event brought distinguished guest speakers including: Myrlie Evers, U.S. Representative Ralph Metcalfe, Reverend Jesse Jackson, and Ralph Abernathy. The most notable speaker was Dr. Martin Luther King, Jr. King spoke at Mt. Pisgah on August 27, 1967, the year after he completed the Chicago Freedom Movement. Here he preached his sermon, "Why Jesus Called A Man A Fool." He spoke on his "insights from the scripture in general, and from the New Testament in particular", using "as a subject from which to preach: "Why Jesus Called A Man A Fool." Here he voiced his concern about the whole man, "not merely his soul, but his body." King preached that "any religion that professes to be concerned about the souls of men and is not concerned about the slums that cripple the souls—the economic conditions that stagnate the soul and the city governments that may damn the soul—is a dry, dead, do-nothing religion." King did not give a civil rights address, but returned to his first calling and greatest commitment as a preacher of the gospel.

Current congregation members also recall marching on 47th Street and "always marching with King". Two years later, the Mt. Pisgah Missionary Baptist Church Complex would become the Chicago headquarters for King's organization, the Southern Christian Leadership Conference (SCLC).

Due to the capacity of the complex Mt. Pisgah also welcomed organizations seeking a location for their headquarters or offices that would be at the heart of the communities in need. Beginning in 1965, the first organization to call Mt. Pisgah home was the South Park Urban Progress (SPUP) Center. At Mt. Pisgah the SPUP established the fourth clinic, in Chicago, dedicated to the diagnosis and treatment of mental disabilities in children. SPUP also offered self-help classes, small business management training classes, and job training.

The SPUP closed its center at the Mt. Pisgah Missionary Baptist Church Complex in 1968, making room for a new organization to utilize the space. In 1969, the Southern Christian Leadership Conference (SCLC) permanently moved its Chicago headquarters from Tabernacle Baptist Church (4130 South Indiana Avenue) to the Mt. Pisgah Missionary Baptist Church Complex. Here the SCLC held membership rallies, national mass meetings, workshops, and organized individual programs. SCLC meetings typically garnered 3,500 attendees and were broadcasted over WGRT and WBEE from the Mt. Pisgah Missionary Baptist Church Complex.

Individual programs which were nationally headquartered out of Mt. Pisgah included Operation

Breadbasket (1969-1971) and Operation PUSH (1971-1975). Operation Breadbasket was founded in 1962 as the economic arm of the SCLC, dedicated to improving the economic conditions of black communities across the country by harnessing their consumer power and led by Reverend Jesse Jackson. In 1971, SCLC President Ralph Abernathy chose to relocate the SCLC back to Atlanta and Mt. Pisgah became the Chicago affiliate for the SCLC until 1975.

After the SCLC moved to Atlanta, Jackson founded Operation PUSH which focused on black self-help and raising public awareness to initiate corporate action and government sponsorship. To pursue the organization's objectives, Operation PUSH coordinated direct action campaigns, boycotts, weekly radio broadcasts, and awards through which Jackson protected black homeowners, workers, and businesses, and honored prominent blacks across the nation and abroad. Mt. Pisgah served as the headquarters for PUSH until 1975, at which time the organization outgrew its offices and is currently located in the former Kehilath Anshe Mayriv synagogue at 930 East 50th Street, in Chicago's Kenwood Community Area.

Over the next four and a half decades, Mt. Pisgah has survived as a congregation and has continued their community engagement and charitable work in Bronzeville and the Grand Boulevard community. Today, Mt. Pisgah is led by Reverend Ledbetter III and a dedicated congregation of approximately 800 members. The current congregation is comprised of a diverse age range with many young families and church pillars who have been with the congregation since the late 1940s and early 1950s. Members travel from across Chicagoland to attend service.

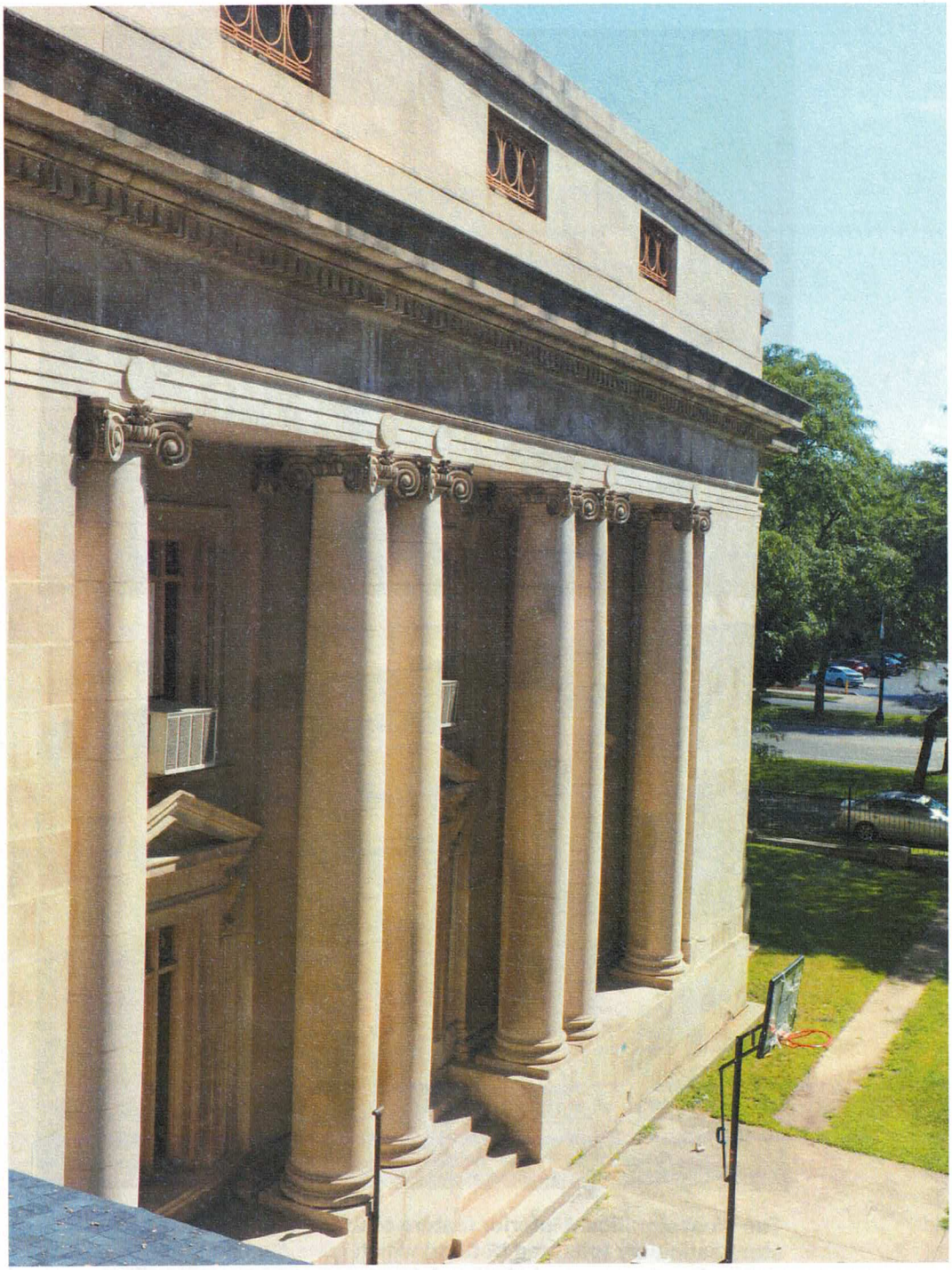
ARCHITECTURE OF THE COMPLEX

Designed by Alfred Samuel Alschuler in 1909-1910 as Sinai Temple, the Mt. Pisgah Missionary Baptist Church Complex is an exemplary example of the Neoclassical architectural style. Inspired by architecture of the ancient Roman and Greek worlds, the Neoclassical style was a dominant architectural style for domestic, civic, and institutional buildings since the European Renaissance and in America up to the mid-twentieth century.

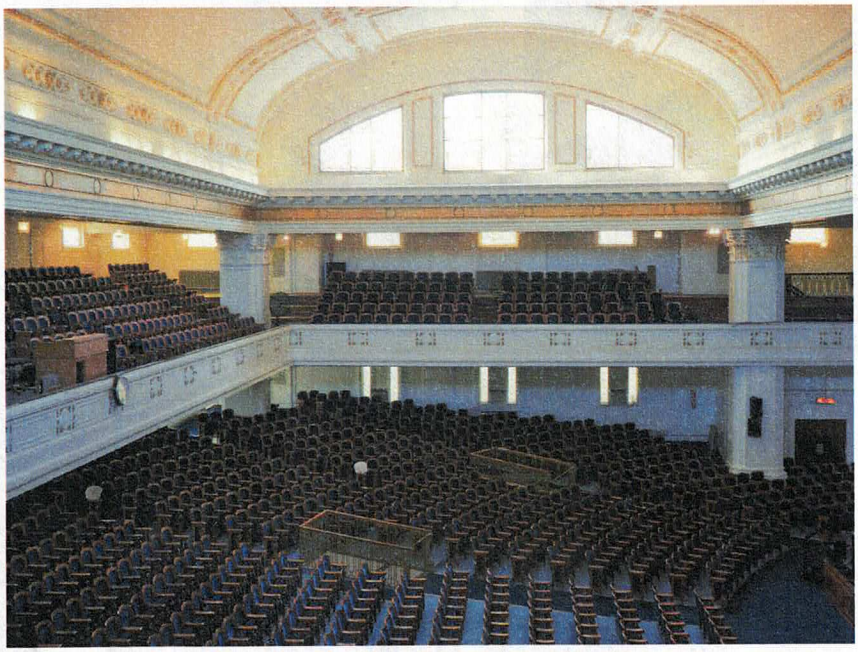
Burling & Adler had designed Sinai's previous synagogue (1875–1876) in the Romanesque style. By the beginning of the 1890s, Rabbi Hirsch wanted something more fashionable and modeled after the Beaux-Arts and Neoclassical architecture seen at the 1893 Chicago World's Fair. – AND EXPANDED AND REMODELED BY D. ADLER + CO + ADLER + SULLI

Beginning with the site selection, at 46th Street and Grand Boulevard (now Dr. Martin Luther King, Jr. Drive), the new Sinai Temple presented a series of design challenges for Alschuler. The site was 300 feet wide, but only 150 feet deep. His solution was to place the social settlement house next to the synagogue, and not behind the sanctuary, an uncommon practice at the time. On the interior, the shallow site provided Alschuler with several additional constraints.

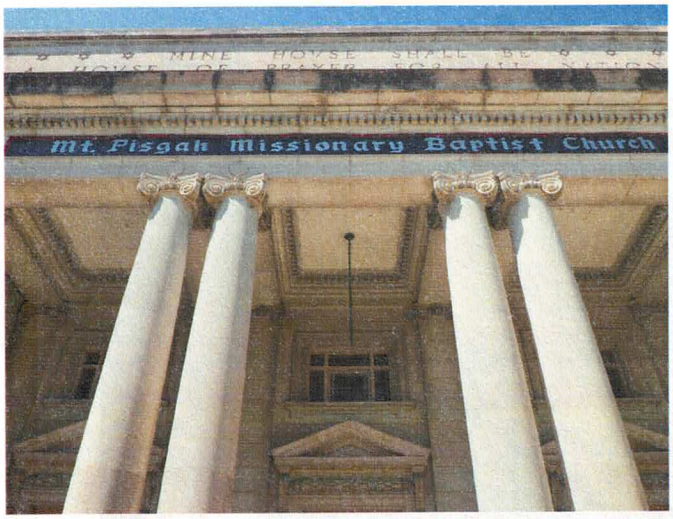
– LATER RENAMED SOUTH PARK

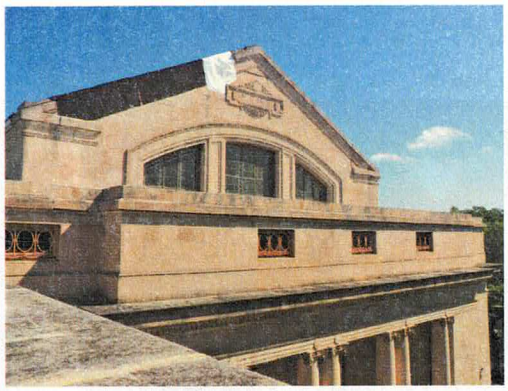


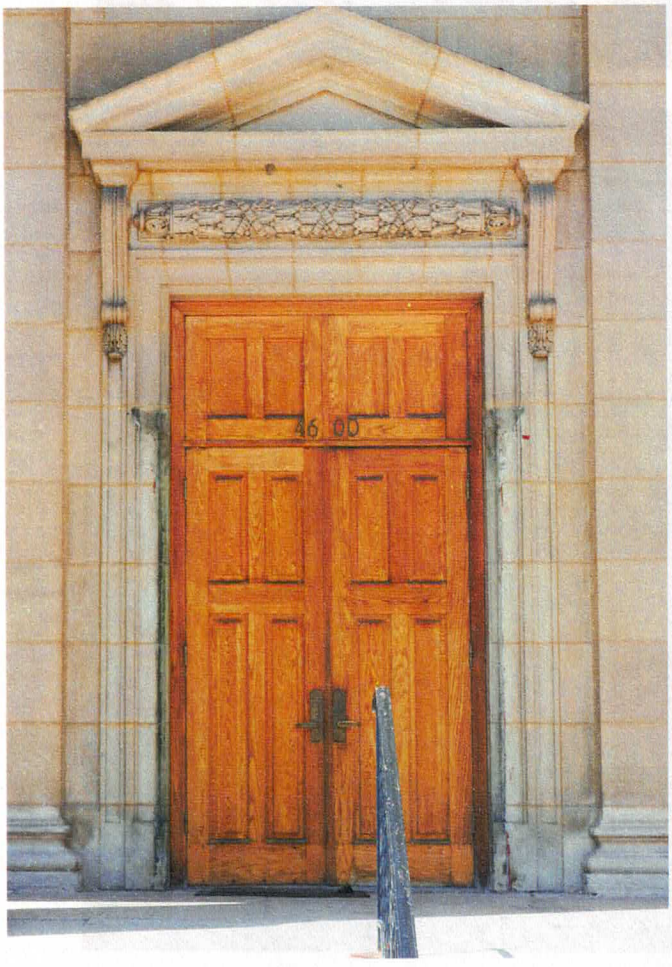
At the former Sinai Temple, Alschuler designed an impressively broad and imposing façade with a classical monumentality. Pictured here is the south façade of the synagogue which features the smooth limestone exterior, accentuated by a towering portico, pedimented fenestration openings, and dentil molding.

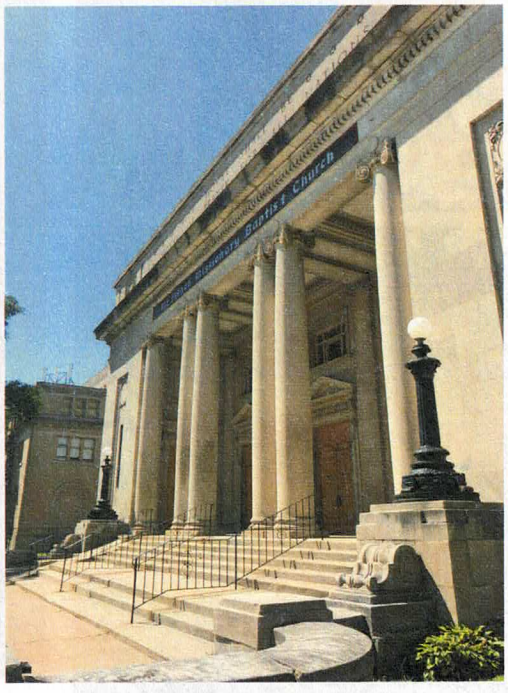


The most significant interior feature of the synagogue is the four-story sanctuary (pictured bottom) which consists of a main auditorium floor and a balcony. A transverse barrel vault ceiling features a central skylight, clerestory windows, and stained-glass windows along the perimeter (pictured top). As a reform congregation, the sanctuary lacks extensive Jewish symbolic decoration, with the exception of the Star of David.

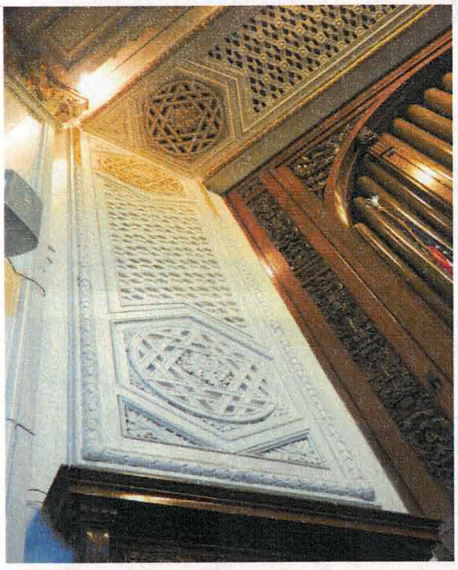
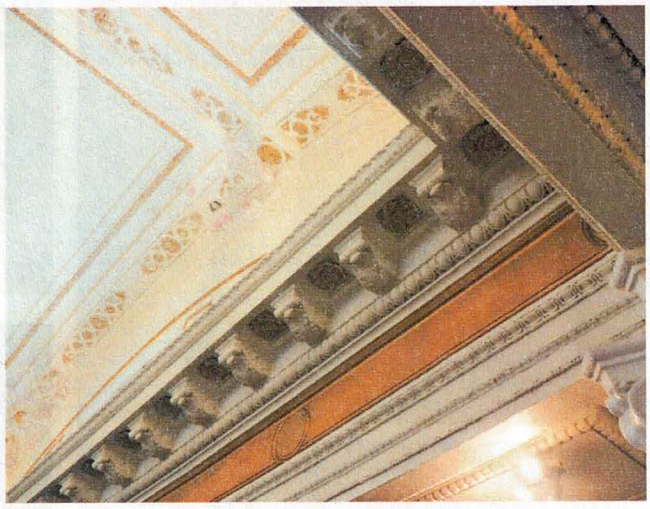


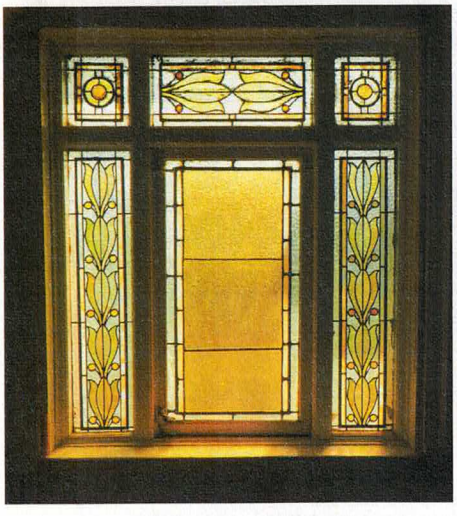




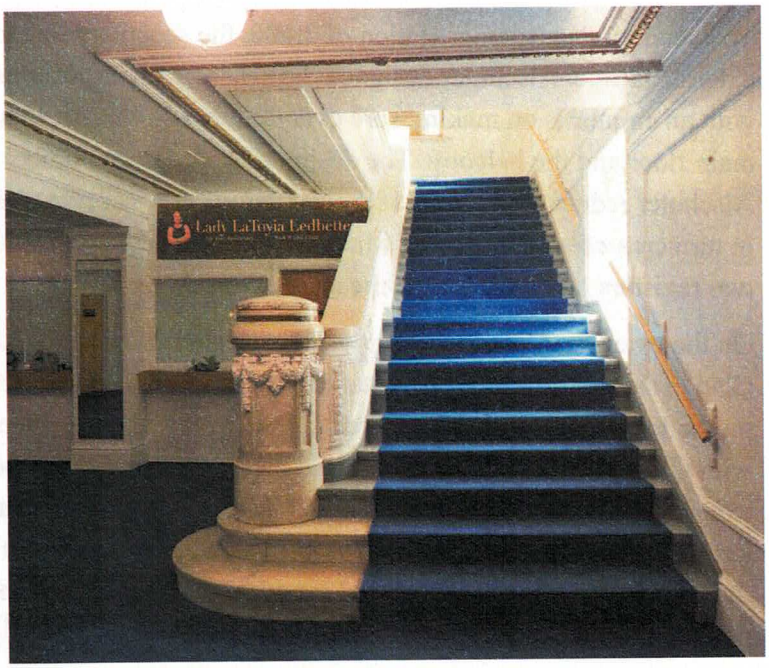


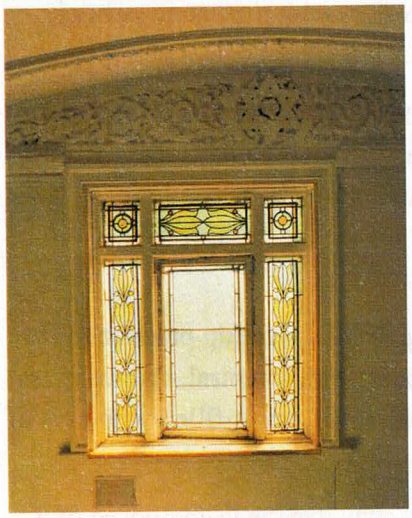
Designed by Alfred Samuel Alschuler in 1909-1910 as Sinai Temple, the Mt. Pisgah Missionary Baptist Church Complex is an exemplary example of the Neoclassical architectural style. Pictured here is the soaring front entrance portico (bottom right), pedimented entrance accentuated with sculptural bas-relief (bottom left), and the broad entablature inscribed with the scriptural reference MINE HOUSE SHALL BE/A HOUSE OF PRAYER FOR ALL NATIONS (Isaiah 56:7) (top left). Also pictured is the portico at the south façade with the connecting wing between the former synagogue and social settlement house (center right) and above the portico is the gable roof over the sanctuary with the inscription "MCMX", representing the year construction began on the complex (top right).



The finishes in the sanctuary remain intact including the original stained-glass windows (bottom left) which depict geometric and floral forms and wall and ceiling mouldings gilded with Classical motifs including scrollwork, egg and dart, acanthus leaves, bellflowers and Corinthian capitals (top left and center left). Pictured on the right is the transverse barrel vault ceiling which features a central skylight and stained-glass clerestory windows at the north and south façades, adorned with embellished plaster mouldings (top right and bottom right).





Access to the sanctuary is provided by two marble staircases (top right), at the north and south ends of the lobby (bottom right). The stairs are accentuated by heavy, marble newel posts and railings embellished with Classical motifs (bottom left). At each stair landing is a stained-glass window which depicts geometric and floral motifs (center left). Also pictured is the original fireplace in the entrance lobby, ornamented with Classical swag motifs, dentil moulding, and modillions (top left).

To accommodate a congregation of 2,500, the sanctuary had to be equally as wide, as the broad exterior façade. Alschuler designed the sanctuary with what he described as "opera seating", with an emphasis on making sure everyone would be able to hear and see the sermon from the main floor and the balcony. The design placed a large number of seats in the balcony and Alschuler reduced the depth of the *bema* (pulpit) to accommodate additional congregants. This in turn created a challenge of where to place the organ pipes, to which he divided the pipes into two registers on either side of the stage.

On the exterior, Alschuler's approach is elegant and restrained. The synagogue is monumental. Clad in smooth limestone, the stark, grey exterior is accentuated by towering porticos, pictured on the following page, pedimented entrance and window openings, and sculptural bas-reliefs with Classical motifs such as leaf and dart, dentil molding, and olive branches. Examples of the exterior architectural details, designed by Alschuler, are pictured on page 24. It is the only known example of Alschuler's synagogues where he used limestone as the primary material for the temple. Alschuler's remaining synagogues feature brick exteriors with limestone or brick ornamentation.

Alschuler emphasized the horizontality of the facade and created broad surfaces for inscriptions. Pictured on page 24, the text above the entrance reads MINE HOUSE SHALL BE/ A HOUSE OF PRAYER FOR ALL NATIONS (Isaiah 56:7), an appropriate scriptural reference for the inclusive theology of Rabbi Hirsch. On either side of the top line of the inscription are three Stars of David.

The temple is rectangular in plan oriented to the west, reflecting Jewish worship practice to face Jerusalem. The gable roof of the sanctuary is on a north-south axis, with a central, stained glass skylight. As the sun moves from east to west over the temple, the sanctuary is filled with rays of light, a symbolic form of the divine in Judaism.

The main entrance to the synagogue is located at the east façade. The façade is composed of a centered, grand entrance portico, three bays wide articulated by six Ionic columns, mimicked by Ionic pilasters along the east façade below the portico. Centered in each bay is a pedimented entrance adorned with Classical scrolled brackets and sculptural bas-relief. Above each entrance is a stained-glass window. The portico ceiling is divided into three coffers, each adorned with a dentil molding along the base. Above the portico is a Classical entablature, lacking ornamentation except for a dentil moulding.

Centered on the north and south façades are porticos which mimic the monumental portico framing the main façade. The windows located on the north and south façades are also stained-glass. Typically, the windows are configured as a single casement, flanked by sidelights with three fixed transoms above. While stained-glass is not a feature of western European synagogue architecture, American synagogues have employed stained-glass windows which depict scenes from the Old Testament, the Star of David, flora and fauna of the Holy Land, and simple

geometrical forms. The stained-glass windows of Sinai Temple portray both geometric and floral forms.

Rising above and set back from the porticos is the gable roof over the sanctuary at the north and south façades. At each of the gable ends is a segmental arch divided into three openings and within each opening are three stained-glass windows. Above the arch is an incised carving which reads "5670" at the north façade and the Roman numerals "MCMX" at the south façade. This is the year construction began on the temple in Hebrew and Gregorian calendars respectively.

The significant interior feature of the synagogue is the four-story sanctuary which consists of a main auditorium floor and a balcony, pictured on the previous page. The *bema* is located along the west elevation of the sanctuary. A transverse barrel vault ceiling features a central skylight, clerestory windows at the north and south façades, and stained-glass windows along the perimeter. As a reform congregation, the sanctuary lacks extensive Jewish symbolic decoration, with the exception of the Star of David.

To access the sanctuary there are two marble staircases, at the north and south ends of the lobby. The stairs are accentuated by heavy, marble newel posts and railings embellished with Classical motifs including egg and dart, garlands, and bellflowers, illustrated on page 28. There are four additional staircases along the west wall of the lobby which provide direct access to the main sanctuary and four enclosed staircases near each corner providing access to the balcony.

The finishes in the sanctuary remain intact including: the original pipe organ and wood screen, ornamented in an array of carved Classical motifs including egg and dart, acanthus leaves, and geometric forms; the original seating; and geometric and Classical motifs including the Star of David, scrollwork, egg and dart, acanthus leaves, bellflowers and Corinthian capitals gild mouldings which adorn the walls and ceilings of the sanctuary. The photographs on page 27 depict the extant of the architectural features intact within the sanctuary space. The only alteration from its original construction is the extension of the *bema* to accommodate the Mt. Pisgah choirs.

For the design of the former social settlement house at the southern end of the complex, portrayed below, Alschuler limited the Classical ornamentation, and carried window and entrance details, cornices, and roof lines across both buildings to create a unified whole.

The Sinai social settlement house is three and four stories in height and constructed of cream-colored brick in a Roman bond at the east, north, and south facades. The west façade is constructed of Chicago common brick.

The main entrance to the social settlement house is located at the center of the east façade. The recessed entrance opening is framed by a limestone leaf and dart moulding. The entrance is flanked by engaged Classical Doric columns, which support the limestone entablature.

The east, north, and south facades of the social settlement house feature subdued architectural details including, arched windows, brick patternwork, and metal grilles with decorative scrollwork.

Alschuler's design for the Sinai Temple and social settlement house, which limited religious ornamentation and placed the emphasis on hearing the spoken word, has provided an ideal foundation for churches, like Corpus Christi and Mt. Pisgah, to sustain the spaces as a place of worship and community.

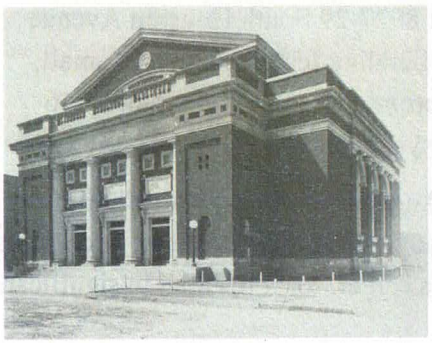
THE ARCHITECT

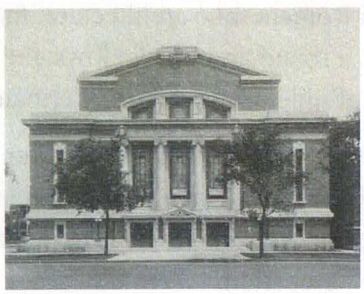
LIFE AND WORK OF ALFRED S. ALSCHULER

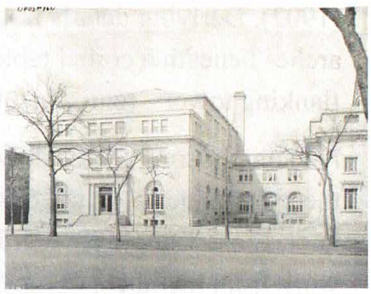
Alfred S. Alschuler was born in Chicago in 1876 to German immigrant parents and raised in a modest German-Jewish household. He completed his bachelor's and master's degrees at the Armour Institute of Technology, now the Illinois Institute of Technology (IIT), and studied at the School of the Art Institute. Alschuler's architectural career began when he joined the office of Dankmar Adler's in 1899. He continued with Adler until 1903. Samuel Atwater Treat joined Alschuler in a partnership which lasted until 1907 when Alschuler established an independent practice. The same year, he met and married his wife, Rose Haas. After their marriage, the Alschulers briefly resided in Hyde Park before establishing their family home in Winnetka, where they raised five children.

Alschuler, primarily an architect of industrial and commercial buildings, specialized in the design and construction of warehouses, printing plants, factories, office buildings, and department stores, and also designed public buildings, automobile showrooms, synagogues, and apartment buildings. He was the first architect to use reinforced concrete construction in Chicago.

He was a prominent and prolific architect, with a thriving practice, responsible for over 1,800 architectural commissions between the years of 1908 and 1939. Alschuler became well-known as the architect of many buildings in the Original East District of the Central Manufacturing District (CMD), including Albert Pick & Co. (1200 W. 35th Street, 1911), Cyphers Incubator Company (1421 W. 37th Street, 1910), Doorley Bros./Chicago Curtain Stretcher Co. (1121 W. 37th Street, 1909), Loose-Wiles Biscuit Co. (3659 S. Ashland Avenue, 1909), Norwich Pharmacal (1100 W. 37th Street, 1910), Pfannmueller Engineering Co. (3701 S. Ashland Avenue, 1909), Southern Cotton Oil (1464 W. 37th Street/3623 & 3627 S. Laflin Place, 1909), Standard Sanitary Manufacturing Co. (3716 S. Iron Street, 1928), Western Roofing & Supply Company (3611 S. Loomis Place, 1912), The White Stokes Company (3615 W. Jasper Place, 1912), and Wizard Product Company (1444 W. 37th Street, 1910). Here, Alschuler introduced structural standardization and formal unity in design, carried on by later CMD architects,







Though known for his commercial and industrial designs, Alfred S. Alschuler (top left) also designed eight synagogues during his career, including the Sinai synagogue and social settlement house. Pictured here are five of Alschuler's designs including the Byzantine-inspired K.A.M Isaiah Israel Temple (top right, Chicago History Museum); Sinai Temple (center right, Chicago History Museum) and social settlement house (bottom right, Chicago History Museum); Temple B'nai Sholom Israel (bottom center, Chicago History Museum); Temple Shalom (bottom left, Chicago History Museum); and the Romanesque Revival Bikur Cholim Synagogue (center left, Newberry Library).

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including Samuel Scott Joy and Abraham Epstein. He also designed significant industrial plants for the John Sexton Company, the American Radiator Company, and E.J. Brach and Sons, located in Chicago.

In additional to his prolific, industrial architecture, Alschuler designed a number of commercial buildings. His most notable commercial architectural commissions include the Harvester building (180 N. Michigan Avenue), the Mercantile Exchange building (100-120 N. Franklin Street), Goldblatt Brothers Department Store (COC Landmark) (1613-1635 W. Chicago Avenue), and the London Guarantee and Accident building (COC Landmark) (342-360 N. Michigan Avenue).

Though Alschuler is known for his commercial and industrial designs, he also designed eight synagogues during his career.

Following the completion of Sinai Temple, Alschuler would move away from the classically-inspired styles for his synagogues. Beginning in 1920, he was influenced by photographs of the second-century Severus synagogue unearthed at Tiberias, in Galilee. His inspiration culminated in the Byzantine-revival design of K.A.M Isaiah Israel Temple (COC Landmark) at 1100 East Hyde Park Boulevard, 1924, and North Shore Israel Temple (now Am Shalom) in Glencoe, 1928.

Sinai Temple is one of three known synagogues designed by Alschuler in the Neoclassical style. The other two are Temple Shalom (now Anshe Emet) located at the southwest corner of Pine Grove Avenue and Grace Street (1911), and B'nai Sholom Temple Israel (now Greater Bethesda Baptist Church) at 5301 South Michigan Avenue (1914). Both buildings were similar and adapted architectural features from Sinai Temple including the layout of the sanctuary, Classical detailing, and the design of the arched clerestory windows.

Prior to Sinai, Alschuler designed synagogues in the Romanesque style including the extant Augudath Achim-Bikur Cholim (now Christ Life Church) at 8927-29 South Houston Avenue (1902). Deriving details from Romanesque architecture, the building features a row of small arches beneath a corbel table, a round arched windows and prominent arched entry, and two flanking towers, reminiscent of nineteenth-century German synagogues.

No comparisons can be drawn from Alschuler's design for Augudath Achim-Bikur Cholim and the synagogue he would design next for Sinai. Commissioned in 1909 and dedicated three years later, Sinai Temple is regarded as the catalyst for Alschuler's career, for it resulted in significant work from members of the congregation.

Two of Alschuler's most noteworthy synagogues are K.A.M Isaiah Israel (COC Landmark) and his own North Shore Congregation Israel, both of which are noted in his obituary as "two of the most beautiful in the country".

Alschuler was a trustee of IIT and of the Illinois Institute of Architects. He was a member of the

American Institute of Architects for over twenty years and, at one time, served on the Illinois State Board of Architectural Examiners.

Outside of his architectural practice, he also served as treasurer of the Hadley School for the Blind and as president of the North Shore congregation. Alschuler died on November 4, 1940 at the age at sixty-four. His funeral services were held at the North Shore Congregation Israel.

CRITERIA FOR DESIGNATION

According to the Municipal Code of Chicago (Section 2-120-620 and -630), the Commission on Chicago Landmarks has the authority to make a preliminary recommendation of landmark designation for an area, district, place, building, structure, work of art or other object within the City of Chicago if the Commission determines it meets two or more of the stated "criteria for designation," as well as possess sufficient historic design integrity to convey its significance.

The following should be considered by the Commission on Chicago Landmarks in determining whether to recommend that the Mt. Pisgah Missionary Baptist Church Complex be designated as a Chicago Landmark.

Criterion 1: Value as an Example of City, State or National Heritage
Its value as an example of the architectural, cultural, economic, historic, social, or other aspect of the heritage of the City of Chicago, State of Illinois, or the United States.

- Mt. Pisgah Missionary Baptist Church Complex, formerly Sinai Temple and Corpus Christi High School, has served as a center for community, religion, culture, and society in the Grand Boulevard community and Bronzeville neighborhood for 107 years.

- As Sinai Temple, the complex was home to an early Jewish Reform temple and the Sinai social settlement house which hosted progressive speakers in the early twentieth century such as Eleanor Roosevelt, Mary McDowell, and Dr. Preston Bradley.

- From 1944 to 1962, the complex housed Corpus Christi High School, a Roman Catholic institution that in addition to education used the complex to host local clubs and community organizations.

- When Mt. Pisgah Missionary Baptist Church moved into the complex in 1962, they expanded their community programming in this complex, helping to establish the

South Park Urban Progress Center, the Southern Christian League Conference Chicago Headquarters, and the National offices for "Operation Breadbasket" and "Operation PUSH".

- On August 27, 1967, Mt. Pisgah Missionary Baptist Church welcomed Dr. Martin Luther King, Jr. to preach on gospel themes in a sermon "Why Jesus Called A Man A Fool."

- From 1969 to 1971, the Mt. Pisgah Missionary Baptist Church Complex served as the Chicago headquarters for the Southern Christian Leadership Conference (SCLC). The SCLC fought for open housing, quality education, job access, healthcare, criminal justice system reform, community development, tenant's rights, and quality of life enhancements for African-Americans.

- When the SCLC left Mt. Pisgah in 1971, Reverend Jesse Jackson founded Operation PUSH (People United to Save Humanity) out of the Mt. Pisgah Missionary Baptist Church Complex. PUSH focused on black self-help and raising public awareness to initiate corporate action and government sponsorship.

Criterion 3: Significant Person

Its identification with a person or persons who significantly contributed to the architectural, cultural, economic, historic, social, or other aspect of the development of the City of Chicago, State of Illinois, or the United States.

- The complex is associated with significant, national figures who led the nation in social reform, philosophy, religion, politics and civil rights activism in different eras, including Dr. Martin Luther King, Jr., Reverend Jesse Jackson, Ralph Metcalfe and Eleanor Roosevelt.

- Mt. Pisgah Missionary Baptist Church hosted Dr. Martin Luther King, Jr. on August 27, 1967. King was the leader of the civil rights movement in America in the 1950s and 1960s which demanded racial equality for African Americans.

- Reverend Jesse Jackson lead the national headquarters for the Southern Christian Leadership Conference (SCLC), the national office for Operation Breadbasket and Operation PUSH, and NAACP rallies at Mt. Pisgah Missionary Baptist Church.

Criterion 4: Exemplary Architecture

Its exemplification of an architectural type or style distinguished by innovation, rarity, uniqueness, or overall quality of design, detail, materials, or craftsmanship.

- The complex exhibits fine architectural details and craftsmanship through its design and use of traditional masonry materials. Designed in the Neoclassical style, the complex features monumental porticos; pedimented entrances; swags, olive branches, scrolls, and leaf-and-dart motifs in mouldings and sculptural bas reliefs.

- The interior of the sanctuary is embellished with delicate stained-glass and elaborate mouldings and trim finished with geometric and Classical motifs.

- Though more utilitarian in its design, the exterior of the former Sinai social settlement house expresses the Neoclassical style through restrained ornamentation which carries over window and entrance details, cornices, and roof lines from the synagogue building to create a unified whole.

Criterion 5: Work of Significant Architect or Designer

Its identification as the work of an architect, designer, engineer, or builder whose individual work is significant in the history or development of the City of Chicago, the State of Illinois, or the United States.

- Alfred S. Alschuler was one of Chicago's most prominent early twentieth-century architects. A prolific architect, he specialized in commercial and industrial architecture, and also designed a wide range of structures including public buildings, automobile showrooms, synagogues, and apartment buildings, with nearly 1,800 commissions between 1908 and 1939.

- Alschuler is credited with some of the city's most noteworthy buildings including the London Guarantee and Exchange Building, K.A.M. Isaiah Israel Temple, and the Goldblatt Brothers Department Store, all designated Chicago Landmarks.

- The complex is only one of eight synagogues designed by Alschuler. Two of Alschuler's most noteworthy synagogues are KAM Isaiah Israel (COC Landmark) and his own North Shore Congregation Israel, both of which are noted in his obituary as "two of the most beautiful in the country".

Integrity Criterion
The integrity of the proposed Landmark must be preserved in light of its location, design, setting, materials, workmanship, and ability to express such historic, community, architectural, or aesthetic interest or value.

The Mt. Pisgah Missionary Baptist Church Complex retains its historic location, setting, exterior design, materials, and workmanship. The proposed landmark also retains significant amount of historic material throughout the exterior and interior. Over the last 107 years the complex has hosted three religious organizations, a Jewish temple, Catholic high school, and Baptist church that in their turn have preserved the original design and character-defining features of the complex.

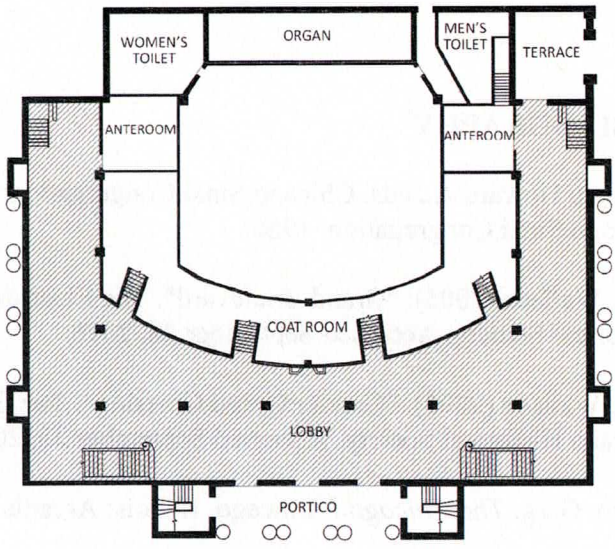
Minor alterations to the complex include: enclosing the terrace at the front (east) façade of the wing connecting the former synagogue and social settlement house; modifications to the southern portion of the main exterior steps to install a concrete ramp; the cladding over the skylights in the sanctuary have been painted over on the interior and have been roofed over on the exterior. These alterations have not impacted the complex's ability to express its historic and architectural value.

Significant Historical and Architectural Features

Whenever a building, structure, object, or district is under consideration for landmark designation, the Commission on Chicago Landmarks is required to identify the "significant historical and architectural features" of the property. This is done to enable the owners and the public to understand which elements are considered most important to preserve the historical and architectural character of the proposed landmark.

Based upon its evaluation of the Mt. Pisgah Missionary Baptist Church Complex, the Commission staff recommends that the significant features be identified as follows:

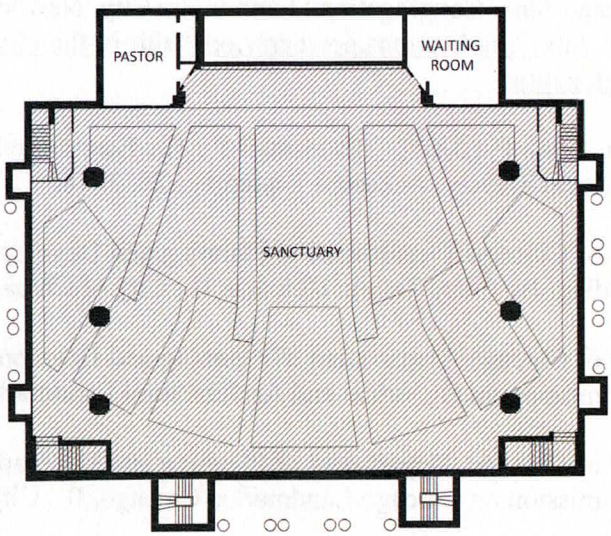
- All exterior elevations, including rooflines, of the Complex; and
- the interior of the entrance lobby, sanctuary and balcony of the former synagogue, now church, as depicted and identified on the following page, and as further described below;
- the significant features of the interior spaces include: overall historic spatial volumes; historic decorative wall and ceiling materials, historic finishes and ornamentation; historic metal wall grilles; historic marble stairs, newel posts, and railings; historic entrance lobby fireplace; and historic stained-glass windows. Specifically excluded as significant features of the interior spaces are the sanctuary seating, wood organ screen and any non-historic elements of the sanctuary and lobby, including without limitation non-historic lighting, ceiling fans, flooring, flush doors, cylindrical wood handrails, and audio-visual equipment.



LOBBY FLOOR

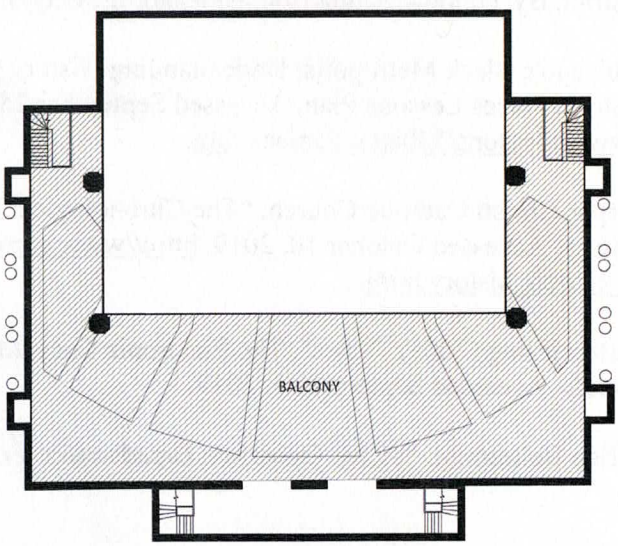
SIGNIFICANT HISTORICAL AND ARCHITECTURAL FEATURES

The significant historical and architectural features of the interior of the former synagogue, now church, include the entrance lobby (top), sanctuary (middle) and balcony (bottom) as depicted the hatched areas of these building plan drawings.



SANCTUARY FLOOR

SIGNIFICANT HISTORICAL AND ARCHITECTURAL FEATURES



BALCONY

SIGNIFICANT HISTORICAL AND ARCHITECTURAL FEATURES

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